

T H O U G H T S

O N

Female Education :

With A D V I C E to

Y O U N G L A D I E S.

By SARAH HOWARD.

Addressed to her P U P I L S.

'Tis hard to say if greater Want of Skill
Appear in writing or in judging ill ;
But, of the two, less dang'rous is th' Offence
To tire our Patience than mislead our Sense.

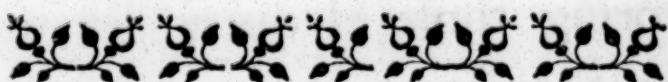
P O P E's Essay on Criticism.

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P R E F A C E.

IT is an universally-acknowledged truth, that the right Education of Youth is of the greatest importance to a nation as well as to families and individuals; this maxim meets with no opposition in the mind of any one with respect to our sons; the benefit of schools, colleges, and universities, is

A 2 readily

readily granted them ; hence spring those eloquent debates in the senate, learned disquisitions from the bar, and powers of persuasion from the pulpit. But, with regard to our daughters, because we want them neither to be politicians, lawyers, physicians, or divines, it sufficeth, in general, that we fill their minds with trifles. If our sons constitute half the nation, our daughters compose the other half ; if knowledge in polity, law, physic, or divinity, be necessary in
the

the former; it is equally so, in some degree, in the latter. Though it is not intended they should debate in the senate, litigate points of law, give lectures on anatomy and diseases, or teach from the pulpit, surely no one will deny them the right of comprehending what are forms of government, what is right and wrong between man and man, how to preserve health or restore it, and which is the way to Heaven? Mr. Clarke observes, " Though
 " the forming the mind to vir-

“ to be the main thing to be
“ aimed at in education, yet it
“ is not the only one; learning,
“ or the knowledge of things,
“ is another; virtue stands in
“ need of knowledge to direct.”

Mr. Locke says, “ Reading,
“ writing, and learning, I allow
“ to be necessary, but yet not
“ the chief business; I imagine
“ you would think him a very
“ foolish fellow that should not
“ value a virtuous or wise man
“ infinitely before a great scho-
“ lar.” Thus these two great
men agree, that knowledge is

ne-

necessary to the attainment of
 virtue; and no one disputes
 that virtue is needful to the
 happiness of the community;
 how far our daughters are ca-
 pable of creating and extending
 this happiness, we may judge
 by taking a view of a modern
 education; we teach them to
 read and write, and the first four
 rules of arithmetic, work a lit-
 tle tambour, embroidery, or
 Dresden, learn a few French
 dialogues, play half a dozen
 tunes on the harpsichord or gui-
 tar, and dance. Thus they
 are

are ushered into the world, qualified for the important functions of wives and mothers, and all the relative duties of society. It is hard to stem the tide of popular prejudices; I am therefore aware that this advice to my little pupils will, in many particulars, be esteemed singular; such as where I prefer history and natural philosophy to the finest compositions of fiction, and recommend humility in opposition to pride, &c. It was from a conviction of the preciousness of time, and reflection

tion that too great a part of it is generally allotted in attention to the exterior. I readily grant, that, to those who are admirers of the works of creation, a fine person has many and powerful attractions; we gaze with admiration, the symmetry and harmony of the whole strike our senses with delight, we naturally imagine that an elevated and noble soul is the inhabitant of so fair a mansion; but, if it discover the amplitude thereof (by the organs of speech) only in a few com-

common-place phrases and compliments, the disagreement of soul and body immediately offends, and disgust takes place of delight; it is therefore of utility the outward form be regarded as subservient to greater qualities, and not to the hindrance of nobler acquisitions. It was likewise from observation of the many trifling, and often dangerous, amusements, invented, as they say, in order to pass the tedious moments, raised in my mind an ardent wish, that the rising female generation

neration would render themselves and others happy by gaining useful knowledge. Those few under my care, to whom this advice is addressed, and for whom principally designed, may pay attention to it, but as the press already teems with precept, the same flows continually from the pulpit, clothed in the finest figures of rhetoric, and it is very obvious the preacher too often addresses a deaf auditory ; time as constantly measures his same round of day and night ; it is also evident

dent he presents his hour-glass and scythe to the eyes of those who cannot see; then what can be expected of this little bark, but shipwreck on the boisterous ocean of popular evils? However that may be, the author is conscious that her pen has been guided by the strictest integrity of heart.



My dear young ladies,

YOU are placed under my care, in order to your becoming useful members of society; to which end it shall be my delightful task, (while I endeavour, with unremitting ardour, to instil into your young minds proper ideas of things necessary to accomplish the design,) first to descant a little on EDUCATION; in what it consists, and also of its advantages.

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You

You cannot be ignorant that you have capacities to discern what is right, and the contrary; you can likewise choose and refuse. Now Education expands those faculties and ideas to very wide dimensions, in that you can see good and evil in a much greater degree; for example, if you have offended your parents in any particular, if you be illiterate, the fault will appear to you comparatively trifling to the feelings which are the result of a liberal education: in the latter case, you will see the offence in a very different light; a thousand agitations will fluctuate your breast; you will perceive that you have
sinned

sinned against the authors of your being, against those to whom you are bound by the strongest and most endearing ties of nature and religion: you will then have a sense of the omniscience of God, and will feel the full force of the fifth commandment, which says, ‘ Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee *.’

Education consists in the attainment of that knowledge which you

B 2

could

* I remember, a very old gentleman once remarked to me, that, in his observation on men and things during a period of sixty or seventy years, disobedience to parents was generally punished with a short life.

could not gain from experience, even in the course of a long life, without instruction ; which knowledge we may particularize as follows : 1. Reading ; 2. Writing ; 3. Accompts ; 4. Needlework ; 5. Housewifery, in all its various branches : these are necessary for every one of you : but you, who have fortunes or genteel expectancies, may add other accomplishments which will be mentioned hereafter.

Now, if we treat of the advantages which accrue from such acquirements, they are indeed numerous.

With

With regard to READING, this ought to be performed with proper emphasis, giving every word its distinct sound. I have heard young ladies read who have boasted of an education ; but it has been hardly intelligible through affectation of some particular sound, which Miss, through folly, thought pretty. Therefore avoid all tones you may have acquired by habit and custom ; read just in the key you would converse in.

The pleasure and advantages of Reading are too great for my pen to describe ; if we attend to history, how are our ideas led to ages back,

even to the foundation of this terraqueous globe, and to the first inhabitants of it ! If we love antiquity, here it is as far as we can go ; we view our first parents in their primeval purity, and also in their lapsed state. The great and wise men of every age, the patriarchs, prophets, and kings,—we seem to converse with them all ! What delightful amusement ! Get but a relish of this and you will not want trifling diversions to *kill time*, as the impious phrase is ; and, while such Reading amuses, it instructs ; for there is something in the mind of a well-disposed person, that wishes an imitation of every great
and

and virtuous action in others: and, such as I wish you to copy are, Sarah's obedient disposition; Rebecca, in her readiness to comply with the request of Abraham's servant, when she saw the providence of God so manifest in his steps to her father's house; Pharaoh's daughter, in her compassion when she beheld the weeping babe bereft of the fostering hand of its mother, and surrounded with dangers; the wife of Manoah, and mother of Samson, in the strength of her reasoning; Abigail, in her wisdom, when attempting to appease the wrath of the Israelitish monarch; we find she gained her end by her

humble carriage, fine address, and complaisance, and was afterward exalted to the Hebrew throne; Ruth, by her duty and affection, though to a mother-in-law, became a great woman; Esther, in paying attention to all her uncle Mordecai requested her to perform, by which she saved all her kindred from death, and became queen-confort to the greatest emperor then on earth; the queen of Sheba, in her desire after knowledge; and, to sum up all the examples in holy writ, we will notice the lady whom Solomon describes in the last chapter of the Proverbs.

If

If we come to modern history we shall also find many beautiful examples. How do we admire the elevation of mind in the suffering lady Jane Grey ! who can read her life and death without feeling their heart softened ! and, if any tumultuous passions possess their breast before they begin, they will feel them all brought into sweet captivity and subjection ! Mrs. Rowe's obliging and happy disposition, her enlivening and delicate sentiments, and religious ardour, are worthy your imitation ; she seemed to respire the air of paradise even on earth ; the humility and devo-

votion of the amiable and gentle Theodosia, in her divine and truly poetic lines ; and many more who are eminent for piety or erudition ; the marchioness de Lambert, whose fine essays have passed through two or three editions in English ; Mrs. M'Caulay-Graham, the historian ; and others, for their fine poetical talents ; as Miss Scott, Mrs. Barbauld, &c. In short there is no end of example for you even in the volumes you have at hand.

A farther advantage gained by Reading, besides the unspeakable pleasure it will afford you, is, that you can bear a part in conversation ;

tion*; and, if your mind be well cultivated, you will have more sense than to talk merely to shew you have understanding, but your tongue will be governed with prudence, and move spontaneously when the subject is what you are well acquainted with. By this you will become an entertaining companion to your parents; who will behold you, not only with the tenderness due to a beloved child, but they will add these to all the warmth of the nearest friendship;

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and,

* But, take notice, this is to be limited to your friends and acquaintance; for, a young lady, in a great company, should be silent; which is consistent with the natural modesty of the sex.

and, if you should ever be married to a man of sense, his affection will increase as he beholds you improve in wisdom; for, however a man may, at first, be captivated with a beautiful woman, yet, if that be all her boast, her pretensions to a husband's affection stand on a precarious foundation: the first fit of illness, perhaps, will sap that foundation, and then the superstructure might as well drop into the grave; for, when the cause of love is removed, the effect ceaseth immediately. Therefore do you endeavour to attain accomplishments, which will render you lovely to your latest period; then, whatever
has

has been your partner's employment all the day, instead of a coffee-house or tavern, in the evening, to unbend his mind, he will hasten home to his own fire-side; there he is sure to find his best friend, whose cheerful and entertaining conversation will be more satisfactory than all he could find abroad; and, if any little error should betray your judgement, his affection will overlook it, and set you right.

Thus you will be a mutual benefit to each other; and this will be answering one grand end of your existence in the world.

I have

I have before named to you a knowledge of history ; and would have you first be well acquainted with what is called *sacred*, or the history of the scriptures. A Mahometan or Pagan would think this advice superfluous, in a land where we profess that our eternal happiness or everlasting misery depend on a knowledge of this divine book ; it would raise their wonder, were they to be told that many never look into it but when they go to church, perhaps once or twice a year ; their astonishment would still increase, were you to tell them that, though British Christians believe it to be the means of their salvation,

yet

yet the most insignificant, trifling, and, I may add, corrupting, romances are preferred to it.

After a clear understanding of sacred history, and which is first necessary, because the most antient, you may proceed to that of Greece and Rome, without being at the pains of getting classical learning. I know that would be attainable by some of you who are endowed with mental powers equal to the other sex, but are under a disadvantage, when compared with them, through want of time, having many more branches of learning to acquire; and, as we live in an age, wherein every species of wisdom, of every
age

age and nation, philosophical, theological, historical, chronological, &c. are all translated into our mother-tongue, you may dispense with that branch of education. However, if any have inclination, time, and opportunity, you have many examples. Henry the Eighth's last queen was not more esteemed for piety than her literary abilities; lady Jane Grey had a good understanding of seven languages at the slender age of sixteen; queen Elizabeth was a proof likewise that a female mind is capable of great attainments: Miss Carter*, Madam Dacier,

* Miss Carter translated Epictetus from the Greek with deserved applause.

cier*, and the marchioness de Chatelet†, prove the assertion; but, as the French is an universal language, and will help you in the English, and is easily attained, you will do well to get a perfect knowledge of it. I have perceived some young ladies to be elevated when they have gained a little smattering in the French; to discourage this, I refer you to the following lines of Pope:

A little learning is a dangerous thing;
 Drink deep, or taste not the Pierian spring:
 A little draught intoxicates the brain,
 But drinking largely sobers us again.

A little

* Madam Dacier translated Florus, Terence, and Homer, with learned and judicious notes.

† The marchioness de Chatelet translated Sir Isaac Newton into French, with notes, and wrote institutions of physics, in which great depth of genius is shewn.

A little knowledge, whether in literature or science, makes a person pedantic: and, how much more absurd would be the pretension to any other language whilst ignorant of your mother-tongue?

After the Greek and Roman history, which abounds with mighty events and illustrious examples, you will naturally be desirous to know that of your own nation; and, from the savage barbarity of former times, you will feel your heart overflow with gratitude and thankfulness that your lot is cast in this isle, at this period, when your house is a defence from all hostility:
by

by the way, I do not pretend to enter into any political disquisition of the times; all I know is that we feel none of the pinching pangs of famine: people, in a middling line of life, live in as great luxury as the nobility formerly, not more than a century ago. From this you will learn to enjoy what you have with peace and content.

I imagine by this time you are convinced of the advantage to be gained from Reading, and come now to WRITING.

This I could wish to be a fair round hand, as such, with practice, will bring you to a free running-

ning-hand, which is best for dispatch. In this respect, I think it much to be preferred to the Italian; for, as female ideas are generally volatile and fugitive, you may lose many fine thoughts if you take any length of time to write them.

The utility of WRITING is almost beyond description; by this we delineate our thoughts and describe our ideas to our distant friends; this excellent art is the messenger of our commands, injunctions, advice, congratulations, condolence, sympathy, or whatever passion of the mind we wish to express, across the great Atlantic, or to the most distant

distant part of the habitable globe ; and we enjoy all the refined pleasures of social friendship without an adequate idea of the immense tracks of sea and land which separate us ; by this parents and children can preserve that parental and filial affection which is apt to subside, between the illiterate, in long absence.

There are many other advantages accrue from the knowledge of the pen besides epistolary correspondence. And here I would advise, when you sit down to read, always to have ready at hand your writing impliments and a blank book, (sup-
pose

pose a copy-book,) that, when you come to any beautiful or useful idea in an author, (I mean such as is very striking,) especially if it be poetry, you insert it in this book; which miscellaneous collection will be very useful to you; and, by reading it often, will much embellish your conversation. By these means you will accumulate the most choice ideas, maxims, and precepts, of all the world of literature, in one small compass.

If a young lady has a turn of mind for poetry, it would be lost without the use of the pen; for, it is not every one would have the patience

tience that Milton's daughter had in the character of an amanuensis. I imagine the pen was a great help to king David's devotion ; and am sure his delightful works have assisted the devotion of many thousands, especially through the hands of Watts, Doddridge, Tate and Brady, Fauch from the Latin of Buchanan, Miss Steele, and many others *.

I pro-

* I doubt not but it had the like effect formerly through the channel of Sternhold and Hopkins ; but, alas !

Our sons their fathers failing language see ;
And, such as Chaucer is, shall Dryden be.

Pope's Essay on Criticism.

I proceed now to ACCOMPTS.

The necessity of this qualification will appear plain to every one. Without it a young lady must be very ignorant of her affairs, and may possibly be reduced to some disagreeable dilemma before she is aware of it; but, by a knowledge of figures, how easily are all her expences drawn out before her view, and to what an exactness may she manage her affairs! and, if they are but scanty, with a little prudence and a nice calculation, she may keep up a better figure than, perhaps, with twice the income, without this attainment, and not
be

be in danger of running behind-hand; a misfortune, which is the foundation of every misery. Such sad conduct, I hope, your skill in arithmetic will prevent.

I will add a wish, that you, who have little independent fortunes, will be wise enough to improve them, if you deny yourselves some little superfluities, which many in your situation indulge themselves in.

If you live to commence a wife,
and have a family, the advantage
still magnifies. Alas! it is to be
C feared

feared that many bankruptcies owe their rise to this want of œconomy in a wife: my wish is, that, if any of you arrive to that character, you will pay strict attention to this particular; to which end a one shilling pocket-book annually will contain every account of house-keeping, apparel, extra-expences, charity, &c. By no means omit the last, according to your ability, as there is scarcely any one but may afford a trifle to put by (suppose it were weekly) against any opportunity that offers for the exercise of this virtue. One would think there should be wanting no other

other incitement to this part of duty than this text of Scripture: "Blessed is he that considereth the poor, the Lord shall deliver him in the time of trouble."

In examining the sacred pages by the Concordance, I find the poor are therein named nearly two hundred times, and blessings or curses annexed to the attention to, or oppression of, them: and, indeed, what more desirable feelings can the human breast experience, than, with Job, to cause the widow's heart to sing for joy! Such is the care of heaven for this afflict-

ed part of the creation. Notwithstanding the legislature has so well provided for them in general, yet the various dispensations of providence, with regard to many of our friends, furnish us often with objects.

I come next to NEEDLEWORK ; and desire you first to be complete in PLAIN-WORK : for, though fine ladies of fortune have exploded this qualification in their grandmothers for fear of marking their finger, do you never follow such absurd trifling.

It

It is the great misfortune of this age, and never enough to be lamented, that young women with small fortunes are forever imitating ladies who have nothing to do but to divert themselves how they can, whether in a rational way or not.

The benefit in a family, where the mistress of it is industrious in this article, is obvious; it is not only what is saved in paying for work, but much is gained by cutting your cloth yourself to the best advantage. And never attempt to put away any of your apparel, when you take it off, without examining

mining and repairing what is wanting; by which means your linen will last you much longer, and consequently you will have more cash for other purposes.

I believe there are not many men, however careless themselves, but would choose industry and œconomy in a wife.

When you are a good proficient in plain-work, endeavour to be so in every branch of fine needlework; for, if you are, or should be, in a line of life which may occasion you to have much time on your hands,
you

you will find it a laudable, useful, and amusing, employment; by which you may make your apparel much more elegant and valuable. For example, how wide is the comparison between a plain muslin gown and one richly wrought over with embroidery or very curious dresden! Such a garment affords double satisfaction to the owner; it amuses in the attainment of it, and adds a lustre to the wearer, besides the great pleasure it gives her friends, and the saving that money which such a one would cost.

We come now to the understanding the affairs of a house and family; and will begin with **MARKETING**, as no person, unless blest with a great estate, should be ignorant of this: for, by sending to your butcher, poulterer, fishmonger, fruiterer, &c. you may be put off with what they most wish to get rid of first, and perhaps at a much dearer rate than if you were present at the contract.

When your provisions are sent home you have not done with them; you are to look to them yourself, that your servants take proper care
of

of them ; that your table be furnished in a frugal, yet comfortable, manner. This is to be governed by your income. However, let it be observed, that, if prudence dictates to you that it should be in a plain manner, that will be most for your comfort in the end ; diseases, in general, being the effect of luxury. And I would farther observe, that human nature is easily brought to any thing by use ; a little abstinence for a fortnight or a month will bring you to be contented with common food ; I mean, a plain joint and a pudding ; with which, I think, every rational

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creature,

creature, if they cannot afford more, ought to be satisfied.

However, you should have a knowledge in COOKERY beyond this, against certain times and seasons, when you are to entertain your friends: in this, appear to be neither ostentatious or parsimonious: there is a golden mean to be preserved in all things. To this end a knowledge in pastry, preserving, pickling, &c. will be necessary; to which, if you live in the country, you must add baking and brewing. And, surely, no one who means to superintend a family,
and

and cannot support a train of domestics, will think this knowledge too fervile: to argue thus shews great depravity of understanding, and indolence the most contemptible.

You are likewise to see that your servants keep every thing in its place, and that every article is very clean, especially in your kitchen, which will much conduce to health; copper vessels are very dangerous if not kept in proper order.

You should also understand getting up linen, or you may be im-
C 6
posed

posed on by your laundress ; if you assist a little in this article, I mean in getting up your fine linen, it will be good exercise for you ; which, when well got up, will look much finer and keep longer clean.

We proceed now to the more noble accomplishments, and will begin with the study of the GLOBES.

This will open to your ideas a vast field for contemplation, by which you may, at one view, comprehend the universe.

GEO-

GEOGRAPHY *. is a pleasant amusement ; when you read history you will travel with your author, in idea, with almost as much satisfaction as if you were with him ; I might have said, with more satisfaction ; as you will not hazard the dangers and perils which a personal acquaintance with such descriptions as you may read might subject you to : witness the account which Pliny the younger gives of his uncle, who, urged by curiosity to investigate the wonders of mount

Vesu-

* Without geography and chronology, says Mr. Locke, history will be very ill retained and very little useful, and be only a jumble of matters of fact, confusedly heaped together without order or instruction.

Vesuvius, lost his life. The inquisitive Dr. Solander is another instance; and the unfortunate captain Cooke. If you farther consider the terrestrial globe * philosophically, it will add to your conceptions astonishingly.

When you consider that the earth, according to astronomers, in the diurnal revolution she makes
round

* Philosophy is the knowledge of things, notional, natural, moral, and supernatural, granted by God to our first parents, and transmitted to us for the honour of the Creator and the good of the universe. Chambers's Dictionary.

And why should women be forbidden to behold this wonder?

round her axis, whirls about at the rate of one thousand miles in an hour, and, as the great orbit, she makes or describes annually round the sun, is reckoned at five hundred and forty millions of miles, she must travel one million and a half a day, as one observes; what a force must be requisite to protrude so vast a globe, and wheel it on, loaded as it is with huge mountains and ponderous rocks, at such a prodigious degree of rapidity as even surpasses human conception!

ASTRONOMY will enlarge your ideas of the great Creator, and ex-
cite

cite in you admiration, adoration, and praise. And here I would recommend to your perusal the young Gentleman and Lady's Philosophy, by Mr. Martin; Fontenelle's Plurality of Worlds; and Derham's Astro-theology; to which you may add Phyfico-theology, by the same author, and Ray on the Creation. These will give you elevated and sublime ideas, superior to all the gratification of fancy in the perusal of novels.

DRAWING : to be a proficient in this art, you must feel an inclination for it; the will cannot be forced,

ced,

ced, it is akin to poetry ; the same genius, that inspires the poet's fancy with the imagery of things, must fertilize your imagination ; therefore, if you have no taste that way, lay aside the attempt ; but, if you take pleasure therein, pursue it.

Drawing is more useful than many imagine ; it gives a just idea of proportions of things, assists in cutting out your garments, gives a luxuriancy to the fancy, and helps much to a becoming manner of dress.

There

There are many ways, in this art, wherein a lady may amuse herself; either simply with the pencil, with Indian ink, or crayons: you may design by the *camera obscura*, or by other mechanical methods, very easy to be accomplished.

If you proceed to PAINTING, I know not any thing more delightful! To bring a little creation before your eyes, on a piece of paper, canvas, or ivory, has a very pleasing effect on the mind; but, if you are not capable of this, you may lay a mezzotinto print on glass and colour it: thus you may furnish
your

your apartments with paintings of your own ; though you may buy them better done, they will not be so satisfactory ; for, there is a certain partiality to our own performances which gives more pleasure than even those of Coreggio or Titian.

Mrs. Marian, a Dutch lady, has excelled every one in the imitation of nature, in that particular species of painting which consists of insects and flowers, and whose collection is preserved in the British Museum. The delicacy of her colouring indicates the most refined understanding;

ing ; and her exact copy of nature, the strength of her imagination and surprising ingenuity. Dr. Gyfford informed me, that most elaborate performance was not more than the work of two years, and was not done to the neglect of her domestic affairs.

Mrs. Beal painted the portraits of the most dignified clergy of her time ; she was cotemporary with Sir Peter Lely, of whom she learned the rudiments of painting ; she was little inferior to any of her contemporaries either for colouring, strength, force, or life.

Anne

Anne Carlisle was cotemporary with Vandyke ; she copied the Italian masters so well, that she was much in favour with king Charles I. who became her patron, and presented her and Sir Anthony Vandyke with as much ultramarine, at one time, as cost him more than five hundred pounds.

Artemisia Gentileschi was an Italian, and learned of her father, whom she excelled in portraits : she was famous all over Europe, and was much admired for history-pieces ; she also painted the portraits of some of the royal family
and

and of many of the nobility of England.

Anne Killigrew, daughter of Dr. Killigrew, painted several history-pieces, and also portraits; likewise some pieces in still life. Mr. Dryden celebrates her for the sister arts of painting and poetry, of which she published a volume.

Mrs. Rose was daughter to Mr. Gibson, a painter to Charles I. by whom she was instructed in water-colours, and in which she performed to admiration. And what have we not seen of paintings, in the present

present age, performed by women, exclusive of Miss Read's, in the exhibitions! Sure, then, no lady of any genius will complain of time's being heavy on her hands, when she may employ herself in such variety! it being thus proved that the fine arts are not beyond her reach.

MUSIC, if you have an ear, will be beneficial, as it tends to soften the passions, and to rub off the barbarity of a discordant temper and disposition. That it has great power over the animal system, the cure of diseases thereby demonstrates,
not

not only in the bite of the tarantula, but there have been instances of the like wonderful effect in acute fevers: this is a very pleasing accomplishment, and the benefit extends to others. Pope says,

Music can soften pain to ease,
And make despair and madness please.

DANCING, all polite nations agree, is a requisite in order to acquire a graceful deportment and good address. I see no occasion for you to vie with those who make a show of their persons, in this exercise, for a subsistence.

Thus I have recommended to your notice a train of, I may say,
arts

arts and sciences ; such as I think you may easily attain ; that is, according to your taste and genius. It is not expected that any lady can excel in all, for, as the abovementioned author observes,

One science only will one genius fit ;
So vast is art, so narrow human wit.

There have been instances of ladies who have made great proficiency in all I have named ; but, shall I add, that you may possess all these fine accomplishments in a very eminent degree, and yet not be pleasing companions !

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In order, then, to accomplish this valuable and important end, suffer me to give you a few hints.

First, study your own temper, and strive against any peevishness, stubbornness, or whatever disagreeable quality may be natural to you : this will be a hard task, but it must be done ; we are not all born with like dispositions ; and by how much your temper partakes of a savage roughness or captiousness, by so much is the conquest virtuous and commendable. If, when rebuked for a fault, you find, instead of falling under it with humility, that
 your

your passions swell and rise, beg leave to withdraw, for, when by yourself retired, you will have time for reflection. Advert then to some penitential Psalm in your Bible; and, though you may be afraid to approach the Deity by prayer, having a sense of guilt on your conscience and likewise of the purity of the divine Being, you are to remember there is pardon for the greatest offender through the merits of Jesus Christ.

I would not give credit to the least thought which should intimate that any of you live without prayer

and thanksgiving to the Author of the many mercies you are hourly receiving, but trust that you have a constant sense that in him you live, and move, and have your being. Even the Pagan world are not forgetful of their adorations due to, and dependence on, a Deity; and all the regions of the globe, where the God of nature has been pleased to hide himself, and withhold from their eyes that display of his glory with which he has indulged us in this part of the world we call Christendom, it is true, ^{they} have the great book of nature opened to them; but, to us, is presented

sented divine revelation : and the
 difference, between Europeans and
 those barbarous lands, shews the
 necessity of this transcript of the
 divine mind, in order to lead us to
 a proper contemplation of his per-
 fections ; which contemplation
 enlarges our ideas and makes our
 souls capacious as the universe. We
 see God in every creature, from the
 enormous whale, or elephant, to
 the smallest microscopic insect or
 animalcule : we see him in the icy
 chain which binds up the secret
 sources of vegetation, as refulgent
 as when spring returns in all her
 charms : we see him in the great

lamp of day, and also in the silver queen of night; and those distant suns, which enlighten other systems and adorn the azure vault of heaven, speak his infinite and incomprehensible power; stormy winds obeying his word, and the raging waves of the sea; and likewise, in Milton's sweet idea,

Clear spring, or shady grove, or sunny hill.

Indeed a young lady, without piety forfeits the grand characteristic of her sex; for, if she has no sense of religion *, she has no guard
against

* Religion is a serious and delightful sense of God in the soul, producing in us a consciousness of our incessant dependence upon his agency, as the God of nature and the God of grace, and of our obligations to adore his perfections, admire his beauty, and be grateful for all his blessings.

Ryland's Contemplations on the beauties of creation.

against any vice : this is the grand basis of all her perfections ; it is this only which will carry her honourably through life, and support her under all the vicissitudes of time : it is a sense of the value and importance of her own eternal existence which will give a proper influence to all her actions, and add dignity to every part of her behaviour and conduct.*

I have taken notice, not without deep concern, of a dreadful evil

D 4

in

* It is to be regretted that the punctilio and reservedness of the last age have too much given place to the unmeaning levity of the French : I believe, to this we may attribute the general depravity of servants ; since we have greatly lost that sanctity of manners which formerly distinguished the well-bred from others.

in the present day ; that is, the irreverence and indifference with which the younger part of this nation in general enter the house of God, though they go professedly to worship him : their behaviour demonstrates that he is not in all their thoughts. O dreadful stupidity ! the great God cannot be deceived, neither will he be mocked ! I wonder the example of the greatest personages in the kingdom have not more influence this way ; and let it be observed that decorum is becoming you in any place which is appointed for divine worship ; for, the great and universal Sovereign

reign is no respecter of persons ; in every nation, it is only those who fear God and work righteousness who are accepted of him. The legislators know they have no right over consciences ; therefore do you abhor every species of persecution ; it bespeaks a contracted mind and very great ignorance : which we may thus elucidate.

If, through curiosity, you were to enter a Jewish synagogue ; though their language may seem a jargon to you, and their manner of worship strange, yet it should be remembered that their forms

and ceremonies were instituted by the express command of God, who descended from heaven on mount Sinai to give Moses the pattern of the tabernacle, vestments, &c. and that they once were the favourite people of God: but, for rejecting the Messiah, they were broken off, that we Gentiles might be grafted in: and this should inspire you with pity for them; for they are become a by-word, according to the ancient prediction of prophecy.

Here I would recommend to you, under the article of reading, the late Dr. Newton, bishop of Bristol,
on

on the prophecies ; the fulfilment of them, in regard to this people, is very convincing, and will much help to establish you in the faith of the Scriptures.

In short, let your behaviour, in every place and on every occasion, bespeak candour, humility, and a constant uniformity of gentleness, goodness, and truth.

Humility is not meanness ; no, it is the greatest virtue of the human mind ; it is the foundation of all harmony, concord, and delight. Contrasted with this is pride : as

D 6. humility

humility is fraught with every comfort to ourselves and all around us, so pride is destructive of all happiness here and hereafter : it cost Satan his throne in Heaven, for he was once a great archangel ; it cost our first parents the soft recesses, everlasting verdure, and cooling streams, of paradise. If I see at any time a proud person, I think I behold an ignorant one ; ignorant of herself with regard to the depravity of her fallen nature ; ignorant of her constant need of a divine agency to move her to any act of goodness ; ignorant with regard to science ; for, any knowledge of the infinity
of

of science will humble her, in that she knows so little.

I have observed some parents inculcate in their children a great spirit, and miscall it noble; for, were it searched to the bottom, it would appear to be this very sin we have been striking at. I would have you possess a noble spirit it is true, and which, in a man, I take to be honour, courage, valour, benevolence, &c. in a woman, fortitude, firmness of soul, or stability under the weight of afflictive providences, exerting every lawful power in order to extricate herself
out

out of difficulties, generous even to her enemies, if she has any; one who diffuses goodness every where within her sphere of action. This is godlike; and, sure, the nearer we approach in our actions to any of the imitable perfections of divinity, is making the greatest advance towards a noble spirit.

We will just touch on behaviour to servants, because I think admonition on this head is much wanting.

You are to remember they are candidates with you for eternity;
that

that the same providence, which placed them in a state of subservience to your commands, might have placed you in subordination to them: therefore do not add to the weight of their misfortune by your capricious temper, neither be like Pharaoh, the Egyptian king, a hard task-master. The great and infinitely wise Jehovah gives audience to the petitions of a servant equally with those of a prince, for they are both the work of his hands; and, oftentimes the former are more precious in his sight than the latter. Your servants will pay much more regard to you when
you

you exercise a mild and gentle temper towards them than by contrary methods, which only incur their contempt. Always consider well what you would have done, and likewise that it is in their power to perform it, then insist on its execution with the utmost softness of temper; you will then constantly maintain your authority.

DRESS: in this be neither the first nor the last in the fashion; adorn yourself rather with a becoming neatness than as having an eye entirely to mode. It is to be supposed that, in this article, young ladies

ladies in general have a view to future connections : but let me advise, as this is important, that you do not throw away a grain of powder, nor use a more pernicious grain of rouge, in order to catch the notice of a fop. Alas ! what are the trifling passions of his mind ! a man of solid understanding and good morals will be worth the acquisition ; the former will be too full of himself to pay any attention to you ; his own person, powder, perfumes, trinkets, and folly, will engross all his affections. The man of sense will be conscious of your worth,

worth, and will know how to treat you with esteem and respect.

But I must return again to your persons; and will desire such of you to whom nature has not been very liberal in the exterior, that you do not endeavour to help her with any thing borrowed; such an attempt will take away even what of the agreeable you possess. To you, to whom nature has been bountiful, one would think this caution needless; but it may be observed, that such, as can with propriety boast an irresistible combination of features and complexion, are the most
apt

apt to play tricks this way, to the hazard of health and even of life itself. Such fantastic ideas only reside in the brain of the thoughtless and insignificant.

Here give me leave to trace out such a character to old age. What is it that has occasioned such an odium on her who arrives to that period in a single state but this overfondness for personal graces, *to* the neglect of mental endowments, and being too sensible of the attraction they have on the other sex? I mean those of her own cast. Perhaps they draw after her a train of
flat-

flatterers, which are highly agreeable to her vanity, till at last she is so intoxicated as to forget that time travels on like a giant running a race, regardless of her wasting beauty, and makes the same hasty strides to mark her with wrinkles and grey hairs equally with the woman, (whether married or single,) who, from a constant observance of her duty, can welcome that period; knowing that the hoary head is a crown of rejoicing, when found in the way of righteousness. Can we find a more pitiable object than such an one, who has neglected her education? Where, at this time of
 life,

life, can she fly for comfort? if she turn her thoughts within, alas! that is a dreary waste, there is no stock of knowledge laid up against the winter of old age; and, as the human mind cannot live without some ideas to employ the powers of the soul upon, she must of necessity advert to something which will come within the reach of her narrow capacity; and, as instinct turns our thoughts to our feelings, and as all the feelings she has left are envy, they must naturally turn upon detraction: this renders her as miserable a being to every one as she is to herself. But do you be
con-

content with the roses that health
and a constant equanimity* bestow.

A great help to this natural paint
is early rising. I must dwell a lit-
tle on the advantages resulting from
this practice, as by it you preserve
your health and enjoy the most
ani-

* This equanimity is a great preservative of
beauty; passion distorts the very features of the
face and has a dreadful effect sometimes on the
whole animal system: For an instance of this, we
need not go back so far as Nerva, the 13th emperor
of Rome; who, though in clemency and generosity
he excelled most, yet came to an untimely end
by falling into a violent rage with one Regulus at
the age of 66; at which time of life, one should
rationally have supposed, he would have mastered
this disposition of his soul; but three such in-
stances have come within my own knowledge;
one of them a woman who survived her fit of rage
but two days.

animating part of the day. Your ideas are then clear, without any impediment from an oppression of the animal spirits, which too much sleep abates; you have not only the advantage of all your faculties in their full vigour, but have time to make use of them: for, when you have a taste for literature, you will lose opportunity by indulging too long in bed; therefore, in summer, leave it by six o'clock at farthest; you then will have leisure to adjust all your employments for the day without being in a hurry; consequently, it will be much better done. Never suffer yourself to be

be overcome by an indolent disposition, as that will grow upon you if not taken great care of : this love of sloth has brought many a fine girl to an unhappy end, and entailed disgrace, not only on her connections, but on the whole sex.

Such a wretched existence we will trace to the end of life, but, as such a picture will awaken too much the finer feelings of the soul, and give too great a shock of horror, we will represent it under the figure of the other sex*.

Take

* Some perhaps may say, so then you have no feeling for these ? To which I answer, not quite so much, as they are generally the aggressors in these affairs, and only receive the reward of their iniquity.

Take then a view of the man of pleasure, or rather the man of pain more justly speaking: I say, behold him when seized with a disease which is to put a period to his miserable life, and perhaps in the flower of his age. He has, by excess of riot, wasted his fortune, health, and reputation, and rendered his person loathsome even before death has done his office, and the world can rid itself of a nuisance by a deposit of such deplorable remains in the earth: what, at this critical moment, (now he is on the threshold of a new world, where his

E eternal

eternal state is to be fixed,) are his ideas? He has none: all the noble powers of his soul are debilitated; effeminacy, indulgence, and intemperance, have rendered what anatomists call the *cranium* a vacuum long before this time, and he is now stupid, and not sensible of the tears of a mother, a pious mother, whose soul cleaves to his immortal part. Alas! she could resign his body to the grave, were there but the least hope of meeting him again in a happy immortality: but, oh! her unutterable anguish! he expires; the distressed parent laments, with David, “ My son,
my

my son, would to God I had died for thee! oh! Absalom, my son!"

Many a young person swerves from the paths of virtue, from the glare and dazzle of grandeur and riches. Fatal ambition this! bubbles and phantoms! We will portray this folly, likewise, in the character of a man, who has trusted in his riches in order to obtain every possible good: we will pass by all the various anxieties and agitations of his mind on account of their diminution; he has, perhaps, all the powers of his soul alive to every the most keen and poignant sensation;

suppose deeds, mortgages, bonds, and specie, fill all the void of the room he occupies, and death makes his formidable appearance, striding from one golden heap to another ; till, at length, in the position in which he appears so finely sculptured in Nightingale's monument, he presents the fatal dart ! alas ! he now perceives all his expected good was a chimera ; and, for the solid satisfaction of a conscience void of offence towards God and man, he would tender the grim king of terrors all his riches to postpone the fatal period, and rejoice to shrink into life again, naked as he first
 came

came to it! How many instances have we seen of such as might have been beloved wives and happy mothers, if they had not fallen victims to an ill-bestowed passion, the consequence of reading inflaming novels! I have known many a girl's head quite turned! And what else can be expected when one of a warm imagination reads fine descriptions of love-adventures which lead to imaginary pleasures? she, from natural vanity, imagines herself possessed of the requisites necessary to attract the passions of a knight-errant, and is as fine a lady in her own mind as the all-accom-

plished fair-one in the enchanted castle : she waits for nothing but a youth whose brain is as distempered as her own, to complete the romantic history and dissolve the charm, in order for things to appear as they really are ; which, in general, are miserable enough.

Womens souls are formed for love, it is concrete with their very nature ; they are an assemblage of the softer passions ; they are possessed in an exalted degree of those finer feelings of the soul which terminate in the most refined friendship : hence it is they so readily
return

return a passion ; but, alas ! from the weakness of their understanding, the will is often inclined to wrong objects : thus it is they so easily become a prey to designing men. The God of nature has so disposed the powers and faculties of women, in order to render them lovely and desirable to the other sex, and to soften the ferocity of their nature*. We are the weaker ;

E 4

they

• It is an observation that men, who are not conversant with our sex, seem to be a different species with those who associate with them ; they may be compared with the diamond in the quarry ; they are without that polish which distinguishes those who have been used to women of gentle manners : such, from a natural desire to recom-

mend

they have the greater powers of reason, judgement, understanding, courage, strength; and are designed for our support, protection, and instruction. The woman, who does not acknowledge this, inverts the order of nature, and sins against conviction.

Since then women are composed of so fine materials, and such, if wellcultivated, as tend to the happiness

mend themselves, study all the arts of pleasing, and thereby gain all those refinements of which the others are destitute: not that I would be thought to applaud what we call an effeminate man; I think there is no composition in nature more disagreeable, unless it be a masculine woman; they are equally monsters.

pineness of society, and is replete with comfort to individuals, with what arduous and incessant care should parents endeavour to root, from this precious soil, every pernicious weed on its first appearance. Vanity is the most predominant ; this, if not speedily rooted out, will overrun and choke the choice plants, till at last it will rear its head and blossom in affectation *, or other like absurdities. And how does it behove parents, and those who have

E 5 the

* One observes affectation in behaviour, like hypocrisy in religion, can charm no longer than while it passes for what it is not ; the moment it is discovered, it is the object of our contempt, or, at least, of a species of pity to which it is nearly allied.

the care of children, to be careful to put into their hands all such books as tend to purity of thought as well as manners, and such as have a solid basis whereon to exercise their rational faculties, and enlarge their intellectual powers. How much more capable are we of refined enjoyment, when ranging in the fields, from reading Thompson's Seasons, or Virgil's Georgics and Pastorals ! and, in walking among the flowers, how many beauties would escape our notice had not Hervey pointed them out with all the discernment of Flora herself ! What more exalted ideas have we in surveying the heavenly concave
in

in an evening by reading that author's contemplations thereon ! And what lessons do we gather in the church-yard from the same delightfully descriptive pen ! What humbling conviction in the consciousness of the instability of all sublunary enjoyments from the nervous pen of Young, or the striking descriptions of Blair ! Which of us could form an idea adequate to the power, sophistry, and malignity of the grand enemy of our souls, equal to Milton's portraits in Paradise Lost ! or even reach half an idea (if I may so express myself) of the beauty of one of his angels !

and how should we come at any knowledge of the great Creator, and of that mystery, God manifested in the flesh, (on which is built our everlasting hope,) were it not for the Bible ! It is want of true taste * that many neglect this divine book, and indeed seem afraid of it from the apprehension that it is only a preparatory for death, and, for that reason, it will give them gloomy ideas and make them

me-

* Taste is the exquisite sensibility of the soul to every fine impulse of beauty, truth, and goodness ; this taste is wrought up to perfection and delicacy by education, study, and devotion ; whereby the mind becomes able to discern, with an intuitive rapidity, how much true beauty and pleasure every object in heaven and earth can give us.

Ryland's Contemplations, vol. I. p. 66.

melancholy ; like those who postpone making their will, lest it should influence death to fetch them away the sooner ; and those wise reasoners add, that, when they are old, (though they do not know they shall live another hour *,) and have no relish for the world, that then they will prepare for death by reading their Bible. What ! shall we receive a bounty from a fellow-creature, with a promise of continued ^{Donation} ~~reward~~, and shall we say it is time enough to thank our friend and endeavour to evince our gratitude, at some future period, when we have time and inclination !

* Read that elegant paper, 575, Spect. vol. 8.

clination! However the comparison may favour of the most abject ingratitude, yet all who neglect their Bible, and the religion it contains, are those very ingrates in a superlative degree.

That the customs and manners of the age are in many instances repugnant to common-sense is evident; tell a man he is an infidel, his thoughts will immediately fly to the deserts of Arabia among the wild Arabs, or to the Cape of Good Hope among the Hottentots, to whom he thinks you compare him; he will feel himself disturbed,
and

and perhaps be angry at the same time; he will with the greatest effrontery, if you examine him by the touchstone of the Scriptures, openly avow infidel principles. My advice is, that you shun such a man as you would a basilisk, and despise custom, when it interferes with any thing which is in itself truly laudable. Those, who are possessed of a fine taste, perceive that there are no writings so full of majesty and beauty as those of the Bible, even as they are translated into the English language; and, to those who can read them in the original, they are more so.

Just

Just to hint at the sublime and amazing conciseness in the relation Moses gives of the creation : how short and comprehensive the detail of our first parents transgression ! what orators are all the speakers in the Bible ! how full of the imagery of poetry is Jacob's blessing on his posterity ! how far beyond the loftiest thought of Homer are the tremendous grandeur and awful appendages which attended the giving the law on mount Sinai ! and that account of Moses in the cleft of the rock, covered with the omnipotent hand, while the Majesty of Heaven passed by ! Can any language sur-
pass

pass that of Job and his friends, or equal the sublimity of the prophets? The Gospels carry the same conviction of their superior greatness; and the Epistles of the most logical reasoning, where, while they demonstrate the pure doctrines of salvation and sweetly inculcate every relative duty, they also recommend the greatest refinement in good breeding.

Was there ever, in any writings, so brief a summary of virtues as are contained in the 13th chapter to the Corinthians, 1st epistle? where charity, or love to God and man, (in which is comprised all the law
and

and the prophets,) is so finely described: This charity suffereth long and is kind; charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things! The much-admired Seneca falls infinitely short of this.

A farther refinement is contained in that golden passage, Let each esteem the other better than themselves: this is true politeness. I
have

have read and heard much of disinterestedness ; but have never seen a better definition of it.

These few passages have just occurred to my mind : were we to attempt to select, from the sacred writings, all which strike us of the great or beautiful, we must begin at the first of Genesis and end at the last of the Revelation ; and, as you every one have this divine treasure in your hand, I shall wish such of you, as are capable, to point out to me every morning some portion therefrom ; by which method you will enter more and more into
the

the spirit and beauty of those divine writers, and you will, with one, be constrained to say :

Whence but from heaven should men, unskill'd
in arts,

In different ages born, in different parts,
Weave such agreeing truths ? or how, or why,
Should all conspire to cheat us with a lie ?
Unask'd their pains, unwearied their advice,
Starving their gains, and martyrdom their
price !

I hope this advice, written in the integrity of my heart, which is big with desire for your good, both as it regards this world and the next, will influence your conduct, that you may pass comfortably and honourably

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nourably through life, and, at
length attain everlasting felicity !

S. H.

T H E E N D.



